

from the school.—At the request of a rabbi, three principals of Roxbury, Massachusetts, public schools agree to banish the Christmas tree and omit all references to the season in their schools.—Jewish pupils of Plainfield, New Jersey, petition the abolition of the Bible and Christian songs from the schools.—The Council of the University Settlement, at the request of the New York Kehillah and the Federation of Rumanian Jews, adopts this resolution: "That in holiday celebrations held annually by the Kindergarten Association at the University Settlement every feature of any sectarian character, including Christmas trees, Christmas programs and Christmas songs, and so on, shall be eliminated."—Philadelphia Kehillah demands that Jews be exempted from operation of the Sunday laws.—In the *Outlook*, Dr. Lyman Abbott advises an inquiring schoolmaster that he is under no moral obligation to admit Jews to his private school.—A Jewish delegate to the Ohio Constitutional Convention suggests that the constitution be made to forbid religious references in the schools.—Jewish merchants of Paterson, New Jersey, petition for exemption from the Sunday laws.—Board of education of Yonkers, New York, denies Jewish request to forbid singing of Christian songs in the schools.

The Chaplain's Insignia "Anti-Semitic"

5673 (A. D. 1912-1913) Annual Convention Independent Order of B'nai B'rith at Nashville, Tennessee, adopts resolution against reading the Bible and singing Christian songs in public schools.—Jews at Jackson, Tennessee, seek an injunction to prevent the reading of the Bible in city schools.—Jews of Nashville, Tennessee, petition board of education against Bible and Christian songs.—Richmond, Virginia, school board restores Bible reading to the schools.—Bill introduced into Pennsylvania legislature providing for Bible reading in schools and the discharge of teachers omitting to do so. Jewish rabbis protest against bill. Jewish Kehillah of Philadelphia sends telegram to governor urging him to veto bill. Governor approves bill.—Chicago board of education, scene of much Jewish agitation, approves recommendation of sub-committee to remove Christmas from the list of official holidays in public schools.—In response to demands of Jews the Revere, Massachusetts, school board consents to remove references to Jesus from Christmas exercises in the public schools. This action, however, was rescinded at a special meeting.—California Jews appear before Senate Committee on Public Morals to protest against a proposed Sunday law.—At Passaic, New Jersey, 29 Jewish members of the senior high school class walk out of class election, alleging "racial discrimination."—At Atlantic City, New Jersey, during the national convention of the United States War Veterans, the proposal to restore the Cross as part of the insignia of chaplain, was defeated by Jews.

5674 (A. D. 1913-1914) This year the energies of the Jewish powers were concentrated on the task of preventing the United States from changing the immigration laws in a manner to protect the country from undesirable aliens.

5675 (A. D. 1914-1915) Jewish rabbi demands of California state superintendent of public instruction that some verses appearing in school readers be eliminated.—New York Kehillah concerns itself with attempts to secure modification of the Sunday laws.

5676 (A. D. 1915-1916) This year occupied by opposition to various movements toward making the schools free to use the Bible, and in opposition to the Gary system. The Gary system receives a great deal of attention from the Jews this year.

5677 (A. D. 1916-1917) Jews are busy carrying out an immense campaign against the "literacy clause" of the immigration bill.

The Third Phase of the Program

AND so it goes on. The incidents quoted are typical, not occasional. They represent what is transpiring all the time in the United States as the Jews pursue their "rights." There is no interference whatever with Jewish ways and manners. The Jew may use his own calendar, keep his own days, observe his own form of worship, live in his own ghetto, exist on a dietary principle all his own, slaughter his cattle in a manner of which no one who knows about it can approve—he can do all these things without molestation, without the slightest question of his right in them. But the non-Jew is now the "persecuted" one. He must do everything the way the Jew wants it done; if not, he is "infringing on Jewish rights."

Americans are very sensitive about infringing on other people's rights. The Jews might have gone on for a long time had they not overplayed their hand. What the people are now coming to see is that it is American rights that have been interfered with, and the interference has been made with the assistance of their own broad-mindedness. The Jews' interference with the religion of the others, and the Jews' determination to wipe out of public life every sign of the

predominant Christian character of the United States, is the only active form of religious intolerance in the country today.

But there is still another phase of this matter. Not content with the fullest liberty to follow their own faith in peace and quietness, in a country where none dares make them afraid, the Jews declare—we read it in their activities—that every sight and sound of anything Christian is an invasion of their peace and quietness, and so they stamp it out wherever they can reach it through political means. To what lengths this spirit may run is shown in the prophecies of the Talmud, and in the "reforms" undertaken by the Bolsheviks of Russia and Austria.

But even that is not all; not content with their own liberty, not content with "the secularization," which means the de-Christianization of all public institutions, the third step observable in Jewish activities is the actual exaltation of Judaism as a recognized and specially privileged system. The program is the now familiar one wherever the Jewish Program is found: first, establishment; second, destruction of all that is non-Jewish or anti-Jewish; third, exaltation of Judaism in all its phases.

Put the Lord's Prayer and certain Shakespeare plays out of the public schools; but put Jewish courts in the public buildings—that is the way it works. Secularization is preparatory to Judaization.

The New York Kehillah is an illustration of how it is all done, and the American Jewish Committee is an illustration of the type of men who do it.

Imposing Jewish Customs on Americans

NOW for illustrations of the third phase of the program of "defending Jewish rights."

The year 5669 (A. D. 1908-1909) was marked by an effort to introduce the idea of the Jewish Sabbath into public business. Jews refused to sit as jurors in court, thus postponing cases. Boycotts were instituted in New York against merchants who opened on Saturday. That this campaign has borne fruit is known by all travelers in eastern cities who notice that even large department stores are closed on Saturday.

The year 5670 (A. D. 1909-1910) was dedicated apparently to the work of introducing the idea of Jewish national holidays into public life. This question lately rose in New York in a threatening way, but was withdrawn just before the breaking point. Only temporarily withdrawn, however. The feint revealed the identity and number of those who are still on guard against the complete Judaization of their city.—Jewish members of stock exchanges endeavored to have these institutions recognize Yom Kippur by closing; in Cleveland this was done.—The Council of Jewish Women appealed to the Civil Service Commission at Washington for recognition of Jewish holidays.—In Newark, New Jersey, the rabbis ask the night schools to discontinue Friday evening sessions, because the Jewish Sabbath begins at sundown on Friday.

In 1911 an attempt to have Hebrew officially recognized was frustrated by Supreme Court Judge Goff who refused incorporation of "Agudath Achim Kahal Adath Jeshurun" on the ground that the title should be in English.—Chicago Jews have election date changed because the official date fell on the last day of the Passover.

In 1912-1913 a number of special recognitions of the Saturday Sabbath were obtained, including Jersey City, Bayonne, Hoboken, Union Hill. In the Ohio legislature the Jews defeated a bill fixing a certain Saturday as the date of a primary election.

In 1913-1914 the United States Bureau of Immigration granted the request of Simon Wolf, long-time Jewish lobbyist at Washington, that instructions be given the Immigration Commissioners that no Jews be deported on Jewish holidays.—The Women's Party of Cook County, Illinois, passes resolutions against allowing Jewish teachers to draw full pay for absence during Jewish holidays.—In this year also the question of the Jews' method of slaughtering animals—the Shehitah—was brought forward. The American Jewish Committee thought this question of sufficient importance to engage its full interest.

This series of facts could also be pursued at length. Kosher food for the children of public schools because there were Jewish children in the schools; protest against the Daylight Saving Ordinance because they were prejudicial to Jewish merchants who close their businesses on Saturday and open them after nightfall on that day. This is an illustration of the large number of small points at which Jewish life conflicts with community life. And, of course, each of these divergences is ground for an imperious "demand."—Harvard University was severely criticized in 1917-1918 for refusing to set aside an entrance examination date that conflicted with a Jewish holiday. Since that time, however, eastern universities have become more pliable. But the whole course of the Christian year would have to be changed and all the traditional seasonal customs of the country broken up if the Jews are to be given the full measure of "liberty" which they demand.

Of course, the work of the Kehillah is claimed to be "educational." It certainly is that. The best educated members are those who come from the ghettos of Galatia where the Kehillah idea is fully understood and the Jewish community government exercises unrestricted sway.

The Profane Ways of the Goyim

WHATEVER other phase of education the Kehillah may be interested in, it certainly stresses most the education to separateness. The New York Times especially likes to emphasize this matter of "education." It is a convenient description and somewhat aids the effort to minimize Kehillah's importance when it is under scrutiny. Nevertheless in the New York Times an article appeared about the Kehillah in which Dr. S. Benderly, director of the Bureau of Education, is quoted as describing the objects of the education:

"The problem before us was to form a body of young Jews who should be on the one hand true Americans, a part of this Republic, with an intense interest in upbuilding American ideals; and yet, on the other hand, be also Jews in love with the best of their own ideals, and not anxious merely to merge with the rest and disappear among them."

"That problem confronts Orthodox and Reform Jews alike. It is not merely a religious but a civic problem."

That is separatism and exclusivism as an educational program, and its results cannot help being a cloud of difference such as this article has in part disclosed. The New York Kehillah, through its Bureau of Education, is giving "a purely religious training to 200,000 Jewish children," the religious training being, of course, not what is generally understood by that term, but a training in ideas of racial superiority and separateness.

This difference is strikingly illustrated in Jewish fiction recently. To love a Christian maiden is sinful; this is the theme of all sorts of stories, sketches and editorials appearing these days. But James Gibbons Huneker, in a sketch extravagantly praised by Jewish critics, shows how deep this idea of separateness is when he makes Yaankely Ostrowicz say: "As a child I trembled at the sound of music and was taught to put my fingers in my ears when profane music, Goy music, was played." This is the root idea: All Gentile life and institutions are "profane." It is the Jews' unceasing consciousness of the Goy that constitutes the disease of Judaism, this century-long tradition of separateness.

The Menace of Anti-Gentilism

THERE is no such thing as anti-Semitism. There is, however, much anti-Goyism. In England, Germany, France, America, Russia, there is no anti-Arab sentiment of which anyone knows. None of the Semite peoples have been distinguished by the special dislike of any other people. There is no reason why anyone should dislike the Semites.

It is very strange, however, that the Semitic peoples should be a unit in disliking the Jews. Palestine, which still has only a handful of Jews, is peopled by Semites who so thoroughly dislike the Jews that serious complications are threatening the Zionist advances being made there. This surely is not anti-Semitism. Semites are not against Semites. But they are at odds with Jews.

When Aryan and Semite are kept conscious through many centuries that the Jew is another race, and when it is known that neither Aryan nor Semite are touchy on the race question, what is the answer? Only this, that the whole substance of such a situation must be supplied by the Jews.

There is no such thing as anti-Semitism. There is only a very little and a very mild anti-Jewism. But a study of Jewish publications, books, pamphlets, declarations, constitutions and charters, as well as a study of organized Jewish action in this and other countries, indicates that there is a tremendous amount of anti-Goyism, or anti-Gentilism.

Not that it is anything to fear. It is, however, something to know. Knowledge is a good defense. The New York Kehillah, having as its executive committee the same committee which is also the ruling group of Jews known as District XII of the American Jewish Committee, is worth consideration, not only as an illustration of the interlaced organization which combines all classes of Jews in one group, but also as an illustration of what is meant by "Jewish rights."

It is worth remembering that every "demand" voiced in Washington before officials and committees, that every high personage that appears there on Jewish matters—the Louis Marshalls and the Wises, the Goldforges, the Rosalskis, besides many others, like the Kahns and the Schiffs, who keep out of the committee limelight and away from the protesting parties, are all linked up, through this Jewish interest or that, with the main interest which is based on the Kehillah and expresses itself through District XII of the American Jewish Committee.